

Kilshaw Miss M
12209 111 Ave

THE EDMONTON CHURCHMAN

Díocese of Edmonton

Volume II, No. 1

EDMONTON, ALBERTA

January, 1946



A winter scene at Christ Church, Edmonton

NATURAL GAS will make your home a more comfortable place than you ever dreamed it could be.

EDMONTON'S GAS COMPANY

Manufactured in Alberta

Cause  *27¹/₂ lb* *Effect*

Blue Willow

PURE BAKING POWDER

CONTAINS NO ALUM

The Prize Winners Choice

H.H. COOPER LTD. Edmonton



DIGNITY Is Not Costly

The respect one pays to loved ones in the final rites is not to be measured by the cost. Every service in our home—regardless of price—is conducted with dignity and reverence.

Foster & McGarvey Limited

Funeral Directors

BEAUTIFUL CHAPEL

AIR CONDITIONED

CENTRALLY LOCATED

10008 103rd STREET

PHONE 26666



The Bishop's Page

My dear people:

In your name I welcome to the Diocese the Primate of our Church. This is a happy privilege for us all. In another place I have given, in detail, the programme which has been arranged for his visit. It is my hope that every churchman in the Diocese will take full advantage of this opportunity. Pride and gratitude are mingled in our welcome. Pride because God has given to us a leader peculiarly qualified for the work of the Church in such a time as this. The Primate enjoys in high degree the confidence not only of our own communion but of the whole of Canadian Christendom. We are grateful that he has consented to spend these days with us to help us forward in our spiritual life. Brethren, pray, for him and for us at this time, that God may pour out a blessing upon the Diocese.

I have been greatly encouraged lately by the number of young men who are offering themselves for the ministry of the Church. In the past five days three more have enlisted. In the course of conversation with them I discovered that, in their view, many others would volunteer if given encouragement and information as to how to proceed. I have, therefore, asked the Editor to reprint an article, titled, "What of the Ministry as a Life's Work?" I commend it to your careful consideration.

Every church member is, by the terms of his baptism, a member of the missionary society of the Church. Every member of the Church of England, whether he knows it or not, belongs today to a society which is waging war against evil and ignorance, sin and disease on a world-wide front. Adding our own efforts to those of the Mother Church in England and our great sister Church in the U.S.A., not to speak of the other Dominions, we have a picture of the enterprise of the Anglican Communion on a vast scale. We dare not think of ourselves apart from the whole communion to which we belong. When, therefore, we speak of Advance it is as one Church—322 dioceses—that we are advancing. The Church in the mother country is calling urgently for 800 men and women to fill vacant posts in overseas dioceses—300 priests, 200 teachers, 100 nurses, 50 doctors, 40 laymen and 60 women for pastoral and evangelistic work. When we add our own needs to this impressive list the challenge to the whole Anglican Communion is great.

In the face of this situation it is our duty to make known to all whom we can reach the present critical need as well as the magnificent growth of our Church in all parts of the world. Far too many people do not yet realize the extent of our communion and are, therefore, liable to think only in local or national terms.

In thus emphasizing the needs of the world-wide Anglican Communion I am suggesting nothing that is alien to or in conflict with a dominant desire to win

the devotion and allegiance of the multitude of nominal adherents, of neutral or indifferent or hostile on-lookers here at home. Isolationism is as fatal to the Church as to the nation. In the lurid light of six years of war we have seen that only a Christian world has any chance of being a peaceful world. To help build such a world upon the ashes of the one which totalitarianism and paganism have almost destroyed is the task and challenge of the Christian Church.

Most of my work during the past five years has been in the rural areas. I have concentrated my attention on the problem of better living conditions for the rural clergy. In this matter we have made real progress. The key to successful rural work is the parish priest. Give our rural parishes sympathetic and consecrated leadership and we shall get surprising results. When we give ourselves constructively to this task results will come. There are several obvious ways in which we may improve the ministry in the rural areas.

1. We must dignify it. A priest working in a parish with three or four missions is just as much a missionary as a man who goes to India, China or the Arctic. It takes just as much courage and loyalty (in my view more) to go and to remain in a rural parish in Alberta as it does to go to China.

2. Support men in it. The stipends have generally been increased during recent years, houses have been improved. But we still have some distance to go in these matters. It is our simple duty to be much more thoughtful about our money if we are to solve satisfactorily the problem of rural church finance. This duty rests strongly upon every member of our Church in city and country alike. There are parishes which have had a continuous ministry for years which have not increased their financial commitments for stipend, in spite of the enormously increased wealth in the diocese. This ought not to be so.

3. Promote men. I know of no better way to promote the missionary spirit in a city parish than for the vestry to nominate to the bishop a rural priest who has had several years experience in the mission field of our Church.

These are some of the things that seem to me well worth mentioning as we approach the great opportunity to show, in concrete form, our gratitude to God for His goodness to us.

1946 will be our year of destiny. God wills to do a great work by our Anglican Communion if we will have it so.

Yours faithfully,

Walter Schmonlin

The Edmonton Churchman

Authorized as 2nd Class Matter by the Post Office Department, Ottawa.

A monthly Magazine devoted to the interests of the Church of England in the Diocese of Edmonton.

THE RIGHT REVEREND W. F. BARFOOT
BISHOP OF EDMONTON

Editor: The Reverend Canon W. M. Nainby

Publicity Committee: The Reverend E. S. Ottley, The Reverend T. C. B. Boon, The Reverend W. W. Buxton.

Advertising and Circulation: D. W. F. Richardson, 10060 104th St.

Treasurer: The Venerable S. F. Tackaberry, D.D.

Subscription Rate, 25c per year, to be paid through the Parish to which you belong.

Other subscriptions should be sent to the Treasurer, 10029 103rd St., Edmonton.

All matter for publication and all correspondence relating to the Editorial department should be sent to the Editor, Holy Trinity Rectory, 8319 101st St., Edmonton.

To ensure publication in the next issue, all Parish notes should be received by the 17th of the month.

Advertising rates on request.

Vol. 2



No. 1

Editorial

January

The month of January is named for the two-headed Roman god Janus, one head looking forward and the other backward. January is the month when we look both ways in our congregational life, and examine the achievements or otherwise of the past twelve months, and make plans for the months ahead.

In every parish there will be annual meetings of the various organizations and, in particular, the annual congregational meeting to which all interested Church members should go. Taken as a whole the yearly congregational meetings are not as well attended as they should be. A great many people tire rapidly as they hear a succession of reports given and financial statements read. It is practically impossible to have a proper understanding of any financial report unless one has a copy of the report in one's hands to study at leisure. Certainly the work of the great majority of our Church organizations is worthy of more study by the congregation than it can ever have by a hurried—and often almost inaudible—reading at a general meeting. Where reports are printed and circulated, members of the congregation are enabled to read, mark, learn, and digest them, and almost invariably come to a far greater appreciation

of the quality and scope of the work which is being done. We certainly urge the importance of having printed or mimeographed reports of all organizations in the hands of parishioners at the annual meeting.

Multiplicity of Organizations

We often hear the complaint that our lives are over-organized, and that we have to spend too many of our evenings attending meetings of this and that society and club. Anyone who has tried to arrange a meeting will know the difficulty of finding a night that will suit the convenience of those who would like to come. Clubs and lodges and societies are beckoning to us, appealingly on every hand, and our home life suffers accordingly.

Most of the organizations represent a worthwhile cause, and one has to choose with care the number of societies to which one feels one can belong. One of the great problems in our Church life arises from the fact that many of our most capable leaders and organizers become so involved in other organizations that their services are lost to the Church. To some large extent this seems unavoidable, and it is certainly the duty and mission of church people to make their Christian influence felt in as many secular societies as possible. We should rejoice to see our Church members taking leading roles in community enterprises. Nonetheless, our Church work is not to be looked upon as "small potatoes" alongside the work of other non-religious organizations. If the Christian Church is to play any real part in the shaping of our social life it will need the best men and women it can possibly muster. Any man or woman should think both carefully and prayerfully before declining any invitation to service in his or her own parish church.

Death of Archbishop Lang

The death occurred last month of Cosmo Gordon Lord Lang, former Archbishop of Canterbury. Dr. Lang, who was eighty-one years of age, collapsed at a railway station, and had died by the time he was taken to the Royal Hospital at Richmond.

He was born in Scotland in 1864, the son of the Very Rev. Marshall Lang, Principal of Aberdeen University, and one time Moderator of the Church of Scotland.

Early in his ministry he was appointed an Honorary Chaplain to the Queen, and in 1910 he became Archbishop of York. He succeeded Archbishop Davidson as Archbishop of Canterbury in 1928.

Among the most outstanding events connected with his office as Primate of All England was the coronation of King George VI, in May, 1937. Other important events at which he officiated were the weddings of the Duke of Gloucester and the late Duke of Kent, the Silver Jubilee of King George V, in St. Paul's Cathedral, the funeral of the late King, and in 1923 at the wedding of the Duke of York and Lady Elizabeth Bowes-Lyon, now the King and Queen.

On his retirement from the See of Canterbury in 1942 the King conferred a Barony on him.

Around the Diocese

By the BISHOP

The past two months of good weather and good roads have enabled me to visit many areas of the Diocese and to make up time lost through illness in the spring and summer.

NOVEMBER 4th, I spent in the city. At the 11 o'clock service I celebrated for Canon Nainby at Holy Trinity. The large number of communicants impressed upon me once again the crying need for an assistant in the parish. I cannot refrain from saying that the Canon's sermon on that occasion was one I shall long remember—"Render, therefore, unto Caesar the things that are Caesar's, and unto God the things that are God's." I asked him to print it in *THE CHURCHMAN*, but it has not yet appeared!

AT EVENSONG on the same day the first Dean of Edmonton was installed in All Saints' Cathedral. The choir reunion followed the service. It is always a great pleasure to meet the members of the choir, past and present, and to enjoy an hour of good music and good fellowship. Mr. Barford never flags or fails. Such devotion, zeal, perseverance and skill is a constant wonder to me. God bless him.

ON SUNDAY, 18th NOVEMBER, to Winfield, Breton and Hoadley where Canon Hatfield carries on the services month by month. Mr. and Mrs. Guy looked after me with that quality of hospitality which defies description. The tradition of tea after service at Hoadley made it possible to meet and talk with everybody. Mr. Chubb and Mr. Evans promised to come in for the Conference. Mrs. Glanfield is still too poorly to attend services but is making real progress. Through some oversight Breton has not been getting *THE CHURCHMAN*. Mr. Baynes has now put that right.

THURSDAY, NOVEMBER 22nd, to St. Mary's A.Y.P.A. and enjoyed a social hour with Mr. Elliott and the young people.

SUNDAY, NOVEMBER 25th, to Vegreville for Morning Prayer. Our work at Vegreville has grown in recent months. Before long they must have a priest of their own. Mr. Bell has carried on services and gathered a strong congregation. The choir has been reorganized, the church redecorated inside and out, and gas has been installed. The Sunday School is flourishing and a good

confirmation class on the way. George Kawata, one of our Japanese churchmen whom I confirmed at Grand Centre, was at the organ.

Afternoon at Stellaville. It was a happy privilege to welcome home the two sons of Mrs. Machin from overseas service. As usual at Stellaville the men outnumbered the women in the congregation. **To Mannville for Evensong** and the address. The young people there are making excellent progress with the hall which is nearing completion.

MONDAY, NOVEMBER 26th, to Vermilion and Clandonald. At Vermilion the new rectory is the talk of the town. By this time the Archdeacon and Mrs. Leversedge have moved in. The Wardens, Mr. Penny and Mr. Buckingham, conducted a tour of the building. It is a fine achievement in design and workmanship. After lunch at the rectory the Archdeacon accompanied me to Clandonald for the Induction of Mr. Brant. Mr. Peake came by train to preach the sermon. An informal reception, after the service, at the rectory, provided an opportunity for good fellowship and some good speeches. Mr. Souder expressed the joy and satisfaction they all feel in the appointment of Mr. Brant. The same good news comes from Kitscoty by Mr. Seabrook who visited the Synod Office recently.

SUNDAY, DECEMBER 2nd, to Sedgewick, Killam and Hardisty—Three well-attended services. Three unanimous appeals to allow Mr. Baker to remain as incumbent. Inspection of the new parish hall. A reception at the vicarage after Evensong. Every minute of the day was a delight to me. The new parish hall is a Memorial Hall to the men from the parish who served and suffered and died in the war. The building is well conceived, painstakingly and skilfully executed and will be a living memorial for generations to come. To give credit is almost impossible. A parish list alone could do so, for everybody worked.—*Laus Deo.*

MONDAY, DECEMBER 3rd, to Provost. This is the first time that Provost has been mentioned in *THE EDMONTON CHURCHMAN*. It has received ministrations for some years past from the priest resident in Macklin, in the Diocese

of Saskatoon. But it is still a part of the Diocese of Edmonton. In spite of what might appear to have been neglect on our part, I was received with great kindness. Mr. and Mrs. Holtsbaum entertained me to lunch without notice!—Monday, too! and on Mr. Holtsbaum's invitation! So you see the men of Provost have a high degree of courage as well as courtesy. It was one of the happiest visits of all. Mr. Dawson, the warden, gave me time to discuss the affairs of the parish and I had the privilege of meeting, for the first time, the Reverend A. W. Fiske, long a resident of Provost and a priest who has given much to the Church in that area. A second visit to Provost is planned for January 27th.

DECEMBER 9th, to Edson for the dedication of an altar, the gift of Mr. and Mrs. Herbert Dobson. The gift is a thank-offering for the safe return of their two sons, Richard and Raymond, from the perils of war. This offering of praise and thankoffering is peculiarly fitting. The Sanctuary of St. Catherine's is a greater help to the worshippers by reason of this beautiful addition to its furnishings.

I am writing this a few minutes before setting out for the Christmas services at Rife, Glendon, Ashmont, Beaver River, Grand Centre, Consort, and Monitor; on Christmas Eve at Holy Trinity, and Christmas Day at Clyde, Westlock and Barrhead. These Christmas services are always full of happiness. I look forward to the next two weeks as we all do and thank God for the privilege of the sacraments and the fellowship of his Church.

For Prayer Partners

The weary ones had rest, the sad had joy

That day and wondered "how"?

A ploughman, singing at his work had prayed

"Lord, help them now."

Away in foreign lands they wondered "how"

Their simple word had power?

At home, the Christians two or three had met

To pray an hour!

Yes, we are always wondering, wondering "how"

Because we do not see

Someone, unknown perhaps, and far away

On bended knee.



DIOCESAN NEWS



CALENDAR

January, 1946

- 1st—Circumcision of our Lord.
6th—EPIPHANY OF OUR LORD.
13th—1st SUNDAY AFTER EPIPHANY.
20th—2nd SUNDAY AFTER EPIPHANY.
25th—Conversion of St. Paul.
27th—3rd SUNDAY AFTER EPIPHANY.

Attention!

W.A. Branches and Parish Guilds.
1946 APPEAL FOR ANGLICAN
HOSPITAL AT HAY RIVER, N.W.T.

1 doz. wash cloths, 1 doz. bath towels,
1/2 doz. packages of paper serviettes,
2 women's nightgowns, size 40; 4 women's
nightgowns, size 34; 5 children's pyjamas,
size 8; 3 children's pyjamas, size 14; 6 pair
cotton sheets; 4 washable quilts, medium
size; 6 pillow cases; 3 doz. diapers; 4 boxes
of Kleenex; 10 hand towels, huckaback.

This appeal is open to all W.A. branches
and other Church organizations. Won't
you help, please?

Religion

In a certain town are two brothers who
are engaged in the retail coal business.
A celebrated evangelist visited the town,
converted the elder brother of the firm.
For weeks after his conversion the brother
who lately "got religion" endeavoured to
persuade the other to join the church.
One day, when the elder brother was
making another effort, he asked: "Why
can't you be a good man and join the
church like I did?"

"It's all right for you to be a member
of the church," the unholier brother
replied, "but if I join, who's going to
weigh the coal?"—"Judge."

Mannville Parish Hall Nearing Completion

The parish hall is nearly ready for use.
It is expected to be finished in time for the
Sunday School Christmas programme.

The building, 40' by 20', will have a
kitchen and small cloakroom (together, 8'
by 20'). This will make it convenient for
the W.A. to hold their teas and other
activities.

Splendid co-operation has been achieved
in the matter of voluntary labour. The
names of those so contributing will be
mentioned under the heading of "parish
news." Donations are still being received
and it is our hope that we shall be able to
pay all accounts in full.

The great benefits of such a building
will be much enjoyed as time goes on.

Our special thanks to Mr. J. Croft for
his efficient supervision in the work of
construction.

Notice to Subscribers

A Subscription Envelope is being
inserted in this issue for your con-
venience in paying for this
magazine. The minimum sub-
scription is 25c but additional
donations would be appreciated in
order that the full cost of printing
may be met.

Please place your envelope on the
collection plate in your own church
wherever possible, or give through
your Wardens or other Church
officials.

Those unable to do this may
mail their subscription direct to
the Synod Office, 10029 103rd
Street, Edmonton.

The Inn That Missed Its Chance

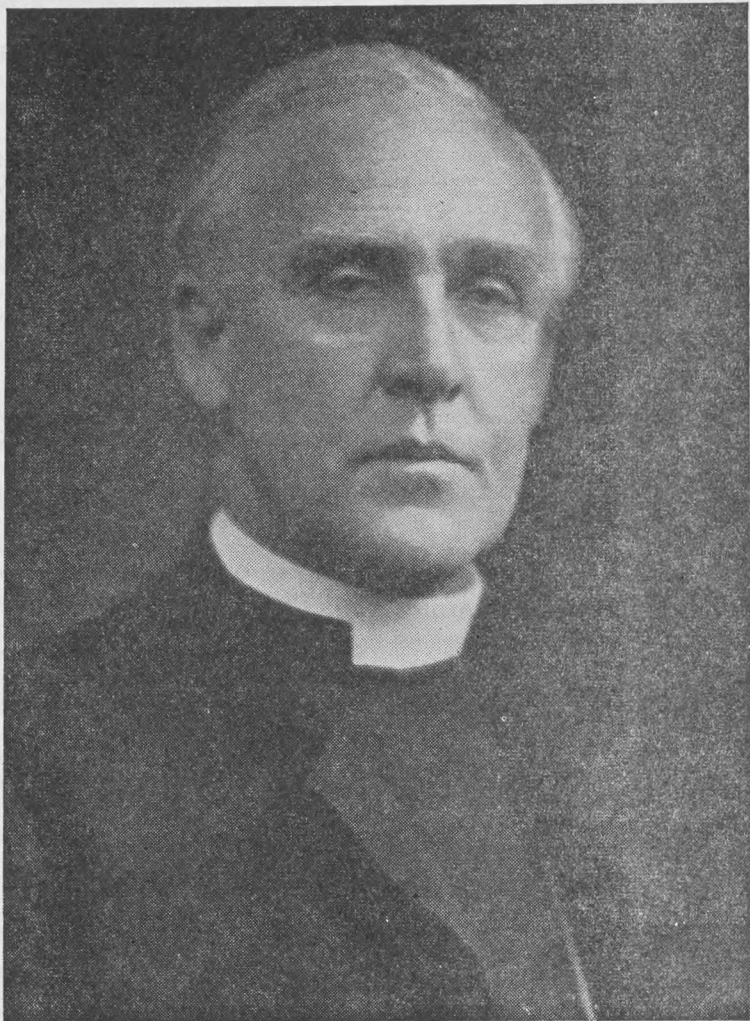
What could be done? The inn was full of folk;
His honour, Marcus Lucius, and his scribes
Who made the census, honourable men
From farthest Galilee come hitherward
To be enrolled; high ladies and their lords,
The rich, the rabbis, such a noble throng
As Bethlehem had never seen before,
And may not see again. And there they were,
Close herded with their servants till the inn
Was like a hive at swarming time, and I
Was fairly crazed among them.

Could I know
That they were so important? Just the two,
No servants, just a workman sort of man,
Leading a donkey and his wife thereon,
Drooping and pale—I saw them not myself—
My servants must have driven them away;
But had I seen them, how was I to know?
Were inns to welcome stragglers up and down
In all our towns, from Beersheba to Dan,
Till He should come? And how were men to know?
There was a sign, they say, a heavenly light,
Resplendent; but I had no time for stars,
And there were songs of angels in the air,
Out on the hills, but how was I to hear
Amid the thousand clamours of an inn?
Of course, if I had known them, who they were.

—AMOS R. WELLS.

Wishing You One and All A Happy New Year

Primate's Visit



THE MOST REVEREND DERWYN T. OWEN, D.D.
Primate of All Canada

PROGRAMME

Sunday, January 6th:

- 11.00 a.m.: Morning Prayer and Sermon, All Saints' Cathedral. (Broadcast over CJCA.)
- 7 30 p.m.: Evening Prayer and Sermon, Holy Trinity Church. (Broadcast over CKUA.)

Monday, January 7th:

- 6.30 p.m.: Dinner in honour of the Primate at the Macdonald Hotel for Anglican men.

Tuesday, January 8th:

- 8.30 a.m.: Holy Communion Service, All Saints' Cathedral, fol-

lowed by breakfast in the parish hall for members of Synod.

- 10.00 a.m.: Quiet Morning in the Cathedral, conducted by the Primate, for clergy, women workets, lay delegates to Synod and any other laymen who can come.

- 2.30 p.m. to 5.30 p.m.: Conference of Synod.

- 8.30 p.m.: Reception for all Anglicans—men and women and young people, All Saints' Parish hall.

Elizabeth House

The Elizabeth House Guild wishes to extend thanks for the generous response to their Second Annual Bazaar which was held at See House on December 12th. About three hundred attended and more than \$600 was realized.

The next meeting of the newly formed Guild will be January 11th, 1946, at 2 p.m., at the new Synod Office at 10029 103rd Street, Edmonton.

Work has commenced on the alterations of the former Mission House, which will be known in the future as "Elizabeth House." This will be a guest house for elderly ladies, and will be operated by the Sisters of St. John the Divine.

All interested in helping to establish this much needed project are urged to attend the meeting on Friday, January 11th.

All Saints' Cathedral Building Fund

This report on the Building Fund is written under the date of December 14th, six weeks after the booklet went to print.

On November 1st the money collected was \$4,200, and on December 14th this has increased to \$7,278. Of this total All Saints' congregation have so far subscribed \$5,628 and the remainder has come from outside the parish.

The total picture gives us ground for very real encouragement, and before the end of this year we may well reach \$10,000.

A Canvassing Committee has been formed and the ground work has already been accomplished, so that we are now ready to go forward on a grand scale.

We are very grateful for all the help we have received to date, and at this stage we would like to make special mention of Mrs. D. B. McAfee who has given many hours of free stenography work. Also of Messrs. H. Story, J. Housez, H. H. McMordie, E. J. Stewart, R. P. Lefroy, R. Spilsted, F. A. Richens and last of all, our own Bishop.

A number of others have been kind enough to help us with the canvass and are ready to begin work, but we need more still, and would gratefully receive the names of volunteers.

Too Much; Wants More

By THE REV. DAVID L. GREENE, Emerson, Manitoba

The Fairlight family finished eating their Christmas dinner at one-thirty p.m. Their faces wore that satisfied look. Conversation lagged. They pushed their chairs back from the table and rose each to his or her duties or pleasures. Fourteen-year-old Jack took a last look at the wreck of a bird on the platter and proclaimed, "I don't want to taste turkey again for three whole weeks!"

The afternoon hours were variously filled. Father had his furnace and his cigars. When the dishes were done mother turned on the radio, while Mary and Jennie went skating. Jack and Bill got out their skis. Along about five o'clock father and mother were rudely disturbed by the banging of cupboard doors in the kitchen. Then the raucous voice of adolescent Jack was demanding, "Mother-r-r, where did you hide those bones?"

Jack's appetite for turkey had returned. For it is an elementary fact that though we have been surfeited with something we like, sooner or later we are eager to indulge again. It matters not whether it is eating, drinking, reading or dancing, watching picture shows or listening to music. Ultimately we reach the state of repletion when another bite, or page, or reel or symphony becomes positively repugnant and we cry, "Enough!" "I've had enough!" But time, which is credited with all-healing powers, works magic with our malady, and lo, we feel fit again to enjoy another round of the pleasurable experience.

BY THE TIME the Christmas Carols have run their course in these radio days we would give a lot for a silent night. But when next Christmas comes round we will thrill to the first broadcast of "Adeste Fideles." Towards the end of curling last spring, when our skip called us we griped, "Do I have to curl again tonight?" But when the rink opened this winter we scanned the draw sheet to see how soon we could get a game. Last summer we regarded the sweltering hot days as insufferable and interminable but before we have finished shoveling coal and putting up a resistance movement against Jack Frost this winter we will be longing for the good old summer time.

THOUGH WE have been "fed-up" with certain things which either we like or which are good for us, we inevitably come back to enjoy them again. This fact has value in our spiritual life. I have been

told by scattered settlers on the prairies how they had to go to church twice a Sunday in their Old World or Eastern Canadian life. There was compulsion either of parental or of community custom, requiring them to attend church until they were overstuffed with worship. They resented these overdoses of religion. But later, living far from the Church of their fathers, they would count no sacrifice too great to make if by it they could have the opportunity to worship regularly in a House of God. Enforced absence from public worship had cured their religious indigestion. They would give and labour gladly like Abraham to build an altar to the Lord in the land of their adoption. They would willingly travel far and frequently, on foot, on horseback, or in a wagon to worship before that altar.

NOW THESE GOD-FEARING pioneers did not come by their love for worship naturally nor by chance any more than did the psalmist who wrote, "I was glad when they said unto me, let us go into the House of the Lord." They were taught by precept and example and brought up with worship as part of their daily life. Many times the process became irksome. Many times they were surfeited with doctrines, fagged with memorizing, bored with monotony and vexed with discipline. But they acquired something which proved to be an inexhaustible mine of comfort and strength. Back to that something they came as surely as a swinging weight seeks the centre of gravity.

The happy thing about it is that they had something to which they could come back after the overstuffed feeling had vanished. It is this thought which gives point to the challenge of our time to see that the oncoming generation, too, receives something which will prove to be an anchor to their souls. We have reason to believe that many of our boys in the Services thanked God for their Christian upbringing when they were subjected to the perils of war. This sure and comforting background must be given to children, definitely and positively. For though man is said to be incurably religious, the disease is not caught but taught. Boys are notorious for their appetites but even a Jack Fairlight had at some stage of his early development to acquire a taste for turkey.

A MINISTER of another communion told me of travelling up the Saskatchewan River one day and noticing a Roman Catholic priest sitting under some trees with a group of boys around him. He was teaching the boys their catechism. My friend was impressed with that example of the diligent priest performing his duty. The boys would probably have preferred to go fishing but they were learning something which they would appreciate in later years. The incident has its counterpart wherever our own lone missionaries or Sunday School van teachers gather together two or three little ones in Christ's name, and instruct them in the precious Word of God.

Our teachers and officers in organized Sunday Schools are performing a similar invaluable service. Here the malady of "fed-up-ness" is more prevalent amongst scholars, abetted too often by indifferent and sympathizing parents. These latter recall how they got too much religion in their youth and are not going to inflict an overdose upon their children. Yet they do not seem to consider what a dire effect a surfeit of questionable picture shows may have upon them. Lest teachers become discouraged when their scholars appear to be reaching the saturation point, they may reflect how children become wearied of day school with all its modern attractiveness, yet they are always eager to go back to school after summer holidays. Believe it or doubt, I have known children to anticipate eagerly the re-opening of Sunday School after a season of beach life. If an experience is good for a child or enjoyable he will welcome its repetition.

WE GROWN-UP CHILDREN also have our times of feeling fed-up with church work and worship. But after a rest period we are glad enough to go back for more. We grumble about having to listen to the same old preacher every Sunday; but after we have heard two or three strange voices we are ready to sit and refrain from reading a short story while the old one preaches. We complain about being expected to attend church every Sunday but after we have lain upon a sick bed for a few weeks we are happy to be back in our accustomed pew.

SOMETIMES WE become critical of our Anglican liturgical worship because of its same old prayers, canticles and forms. But really we have several sets of canticles, the whole Psalter, special prayers and lessons which take us all through the Bible. Moreover we have the changing

season of the Church year, each with its appropriate theme. Relief from monotony is achieved as in photography, by contrasts. Advent is followed by Christmas, and Lent by Easter. Just when we are growing tired of Lenten hymns we rise on Alleluias with the Risen Christ; but next year we will be willing once more to fast for forty days.

OCCASIONALLY my temperamental old car refuses to start. The engine is cold and the mixture of gas and air is too poor to ignite. I pull out the choke and the motor roars into action. It gorges itself on a feast of rich fuel. Then it slows down and dies with a feeble sigh. It is fed-up on good things, overstuffed, or as the garage man says, flooded, because I failed to push back the choke. It acts as if it will never run again. In reality it is suffering from gaseous indigestion. So I begin a long session of cranking which attains nothing more than working the superfluous rich fuel out of the engine's system. This accomplished, the power plant springs into normal, vigorous life; for after all, any self-respecting motor wants to "mote."

OUR RELIGIOUS LIFE is woven somewhat after this pattern. Seasons of frantic effort and intense experience followed by weariness and deflation. Years of steady work in official church positions and regular worshipping; months of intense effort putting over a national Church campaign; weeks of preparation for and holding a parochial mission; days of attendance at Synods or W.A. annuals; hours of hard work serving a fowl supper; buoyed up in all these activities by the consciousness that the love of Christ constraineth.

THEN THE inevitable aftermath: fed-up; over-stuffed, and the avowal, "never again!" Hence our reluctance to take office again at parish annual meetings. But we know all the time that our declaration of intention to stand down and stay out is a betrayal of our ideals; that after a little respite we will do it again just as cheerfully and sacrificially.

FOR AFTER ALL, the normal state of the Christian soul is not static but active. The passive attitude is only temporary, a fleeting phase of an universal experience. "So when ye shall have done all those things which are commanded you say, we are unprofitable servants; we have done that which was our duty to do."

A Layman Computes His Debt to the Church

By HAROLD L. WEIR

The Anglican Advance Appeal calls upon every layman to begin to cast up his reckoning with the Church. Duty will urge him and his own conscience will impel him to calculate with meticulous and thoughtful care the debt he owes to the Church which he will base, in a business-like fashion, upon the services the Church has rendered to him and to his.

Every Anglican will acknowledge, of course, the spiritual benefits flowing from the Sacred Body of our Saviour. He will have a deep sense of the eternally vital necessity of the Holy Sacraments. He will be profoundly aware that without Holy Baptism, by which he is reborn, Confirmation, by which he receives the Holy Spirit at the hands of the Bishop, and the Eucharist, by which he is fed and strengthened by the divine sustenance in the Body and Blood of our Lord, he is not a living soul at all—merely a vagrant bit of human flotsam on the sea of time.

These things are priceless. One cannot fix a value to them because they are beyond all value. No one can calculate, in terms of all the wealth in the world, the price of everlasting life.

I will ask you, then, to leave out of your computation the Holy Sacraments of the Church. These are gifts which were presented to us upon Calvary. They were purchased for us with the Precious Blood of our Redeemer. They are not to be paid for in money because they have to do with the infinitely hallowed relationship of man with God.

But there are services rendered by the Church, not only in this age, but throughout all the ages, which do have a calculable value because they have to do with the relationship of man with man.

These are the services which are most frequently overlooked or completely forgotten. And these are the services I commend to your consideration because I am inclined to think that the sincere and unsparing computation of their value may confer almost as much benefit upon the Church, through clarifying the views of her adherents, as any financial fruits that may be borne by them.

The Living Church

What is the Church? It is the obscurity and shallowness inherent in most de-

finitions of the Church that cause men to be indifferent to it or even to turn their backs upon it.

Because of the perverse and insufficient notions of the Church entertained by so many people who base their criticisms upon wild misconceptions of it, it is perhaps easier to say what the Church is not than to say exactly what it is.

It is definitely not, for instance, actual buildings which are frequently ugly and even more frequently inadequate. There are noble edifices, magnificently conceived and splendidly executed, which pay some small tribute of beauty to the infinite beauty of Almighty God. But more often church buildings are uncomfortable, cheerless and musty.

These are not the Living Church. And even the finest of them are not the living Church.

Nor are the clergy the Church. The fact, to be completely candid, that some priests are ill-trained and tactless and fanatic bears absolutely no relation to the nature of the Church any more than the fact that some congregations have groups of ill-natured and disagreeable and quarrelsome people establishes the general unpleasantness of Christian folk.

The Church, the living Church, is neither buildings nor priests nor people, but something divine and consecrated that is within these buildings and priests and people.

The Church is the Body of our Lord composed of all faithful folk, living and dead, and the real Church possesses such miraculous power in the lives of men and women and in the turn of circumstances that it is easily the most vital force in any generation and in any age.

Civilization

The Church has been the molder of civilization in the brighter ages and the custodian of civilization in the dark ones. For while there was nobility of character, before the Christian era, and generous impulses and kindness and decency and a great deal of sincere searching after God, there was no real civilization in the sense that we know it because it was our Saviour who gave the world that view of marriage

and the home and justice and freedom and brotherly love and all those other things upon which our civilization is essentially based.

Ours is not a perfect society. Nor are our lives perfect lives. There is much injustice and squalor and suffering and inequality and oppression and vanity and greed. But the impact of the Church upon society during the past 1900 years has reduced these evils to an infinite fraction of what they were before the advent of our Lord.

All the choicest virtues of our civilization are the products of Christian thinking, shaped and molded by the teachings of the living Church.

Bear in mind that forgiveness and mercy and compassion began with our Saviour and are kept alight in the hearts of men by the ministrations of His Church. There were, it is true, forgiving and merciful and compassionate men before Christ. But society was not forgiving or merciful or compassionate. It was cruel, ruthless and unrelenting.

What would our lives be like without forgiveness?

Honesty

There were honest men before the Christian age. But honesty was only incorporated firmly into the social conception through the influence of the Christian Church. Indeed, so completely is this true that the system of business as we know it, transactions based on good faith and mutual trust, would not be possible without the Church background.

The entire system of justice is based upon the Christian conception because non-Christian justice is always alloyed with the caprice of him who judges. Love is a divine virtue. Justice is the highest human virtue. No man can mete out perfect justice without some knowledge of the perfect love of God. Nor can any man deal in that transcendental justice which is mercy without having felt in his soul the compassion of our Saviour.

The very system of democracy under which we live and upon which we pin our political hopes is a Christian conception based primarily upon that love between neighbors which, as the second commandment of our Lord, is taught by the Christian Church and taught only by the Christian Church.

These are but a few of the civilized practices which have sprung from Christ's

Church and which help to make life tolerable, not only in the religious sense, but in the hard practical sense of material living.

Add them to the debt you owe the Church.

A Churchless World

Perhaps one of the best ways to appreciate the benefits of the Church is to imagine a world in which the activities of the Church have ceased.

There are two impressive and prominent instances of an outstanding Churchless age in the known history of mankind.

First, there was that dreadful night in humanity's life known as the Dark Ages. For almost 600 years after the destruction of Rome by German barbarians the earth was under a cloud of ignorance and oppression and violence and cruelty. During the most sombre of those years, one would not venture from one's home after night-fall because Europe was filled with marauding bands of thieves and assassins. There was no government, no education, no art, no progress, no mercy. But there was hope. And the hope of humanity, together with the flickering lamps of learning and faith and art and compassion, was kept alight in Christ's Church.

Only in the monasteries and convents of Europe were education and the art of healing kept alive—so much so that from the schools and infirmaries of these devoted men of Christ blossomed forth in due course the great universities and hospitals of Europe.

And from the work of the monks, moved by the love of our Saviour to decorate and make lovely the shrines and altars of God's House, burgeoned at last the cultural glories of the Renaissance to make life sweeter and richer and deeper for all men to this very day.

Had it not been for the Church, the Dark Ages would have interposed an insurmountable barrier between the life of the modern world and the intellectual riches of the ancient one and all that man had gained in culture and knowledge during those centuries of antiquity would have been irreparably lost for all time. The wisdom of Aristotle and Socrates and Plato and all the cultural wealth of the pagan age would have perished but for the Church.

The other example of a churchless age is nearer to us. The Nazi regime of

modern Germany suppressed the Church as its first and foremost enemy. What our courts of enquiry are uncovering in that unhappy land today are instances enough of the unspeakable anguish which accompanies and which would accompany any where the destruction of the Church.

Worth Preserving

The Church has given us civilization. It has given us our greatest institutions. It has given us a concept of social security and a form of government which comes nearest of all governments to according political and economic equality to all men. It has given us justice. It has preserved learning and art and science.

And, above all, it gives us hope, through our Lord Jesus Christ, of this world to come.

Does this not make up a debt which men of good faith will seek to pay, not only with their lives, but with their goods?

Is this Church not worth preserving? Is it not worth expanding?

Is it not worth any sacrifice to add power of accomplishment to this most vital of all institutions, human or divine, which has given substance to human life in the past and gives hope to human life in the future—even to the extent of protecting us from our own cleverness?

IMPERIAL BANK OF CANADA

Edmonton Main Office:
Jasper and 100th Street

R. CARSON, Manager
N. S. MACKIE, Asst. Mgr.

Branches:
South Side, West End
Norwood Boulevard
EDMONTON

Henry Birks & Sons Limited

(Western)

DIAMOND MERCHANTS

Jasper Ave. at 104th St.

Birks Bldg.

Edmonton

What of the Ministry As a Life's Work

Answering the Questions that come to the mind on this subject

Could I enter the Ministry of the Church?

Yes, if you are Baptized and Confirmed and feel interested in this work you may become a candidate to Holy Orders.

Am I Good Enough?

No; but then no one is. To feel unworthy of this work, and at the same time to be made worthy of it, is the right spirit in which to approach ordination.

Is It an Easy Job?

No, if it is done properly, it is a hard job which requires the exercise of all the talents God has given you. It is only from God that the minister can get the necessary strength and vision to fulfil his task.

Is It a Man's Job?

Yes. A priest, as the ambassador of Christ, is required more than anyone else to display in his life the heroic qualities of Jesus.

What Does It Mean to be "called" to the Ministry?

If you really feel that this is the work you must do, then you may be sure that the Holy Spirit is leading you towards this work. A few people experience in a moment the realization that they are "called" to serve God as a priest of his Church. Most men, however, have this conviction grow upon them over a period of years.

Supposing I am not sure whether I am "called" or not?

The possibility that God may be calling you to the Ministry is a good enough reason to start preparing for this work. If you are not suited to the life you will find out soon enough. Start doing Church work, e.g., as a server, Sunday school teacher, in Scouting and similar activities; and in your private prayers and public worship look for an answer to your problem. The answer, if you are really called, will probably be in the form of an ever-deepening realization of the greatness of this work, the serious lack of men to take it up today, and the unlimited scope it gives you to work with people. Have a

talk with your Rector, or some other clergyman whom you know, and whose advice you value.

What should I do in school in Preparation for the Ministry?

Get your Senior Matriculation. If your interest is in science, take it by all means. The Church needs clergymen who can see problems from the scientist's point of view.

How long does it take?

Usually from 5 to 7 years at the university and theological college.

How much does it cost?

Fees vary in the different universities and colleges. Consult your Rector, your Bishop, and the head of your theological college for details. If you can gather together enough money for your Arts course, you will find that bursaries, etc., will be available to assist you in your Divinity course. Most universities have scholarships, etc., to assist deserving students.

Do not let your lack of funds hold you back!

The great majority of students in all courses start out with no more than enough money to see them through the first year or so.

What subjects should I take at the University?

Practically any course can be used as a preparation for entering the theological college. Be sure to take at least one of those subjects in which you are particularly talented. Consult the head of the theological college you expect to attend, and he will advise you as to the best courses offered at your university.

Have I the Brains?

If you have the ability to get your Senior Matriculation, and are not afraid of hard work, you will be quite capable of acquiring the necessary academic qualifications for the Ministry. The standing you obtain in your Matriculation examinations will determine to some extent the courses you may take at the university.

For further questions on this important subject have a talk with your Rector.

To Pledge—Or Not to Pledge

(From the leaflet of Holy Trinity Cathedral, New Westminster)

"To pledge or not to pledge—that is the question;

Whether 'tis nobler in a man to gather

The Church's blessings free, and leave the others

To foot the bills and spread the gospel tidings,

Or to take the pen, to sign a pledge that's Duplex

And share the cost. To write—to sign—to pledge:

To pledge—perchance to pay! Ay, there's the rub . . ."

Yes, there's the rub. And there's where it all heads up. It all depends on me.

SAUNDERS'

Transfer, Van and Storage

PIANO AND FURNITURE MOVING

Crating and Packing and Pool Car Shipping

PHONE 32748

Edmonton, Alberta

Edmonton Rubber Stamp

Company Limited

RUBBER STAMPS AND SEALS

10127 102 Street Phone 26927

McGavin's Bread

For Particular People

CAKES, COOKIES—All of the Finest

10642 100th St. Phone 28131

Kerrison & Adams, Ltd.

Flowers cut fresh daily from our own greenhouses

Phone 25866

10241 Jasper Ave., Edmonton

Edmonton Accepts a Minimum Quota of \$63,000 in Advance Appeal

Campaign Manager

Publicity Chairman

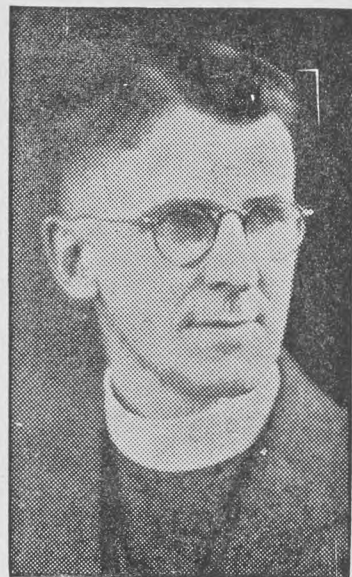
Diocesan Organizer



MR. H. R. MILNER who heads the Financial Campaign Committee.



MR. H. L. WEIR who will handle the publicity for the campaign.



THE VEN. S. F. TACKABERRY who will organize the Diocese for Advance.

The Campaign

The official name of the Movement is "The Anglican Advance Appeal for Re-dedication and Thankoffering."

The spiritual campaign will be launched on Epiphany, January 6th, 1946.

The financial canvass will take place in the week of May 12th to 19th, 1946.

The spiritual objective of the campaign is a deepening and enriching of the spiritual lives of our people that the Church may make a more effective witness for Christ and a more effective impress upon Canadian life.

The financial objective is the furnishing of "tools" to the extent of \$4,300,000 that the Church may the better "get on with the job." A detailed statement of the projected uses of this objective is shown on another page of this issue. It is suggested that everyone clip out that page and use it for reference.

The quota accepted by the Diocese of Edmonton in this objective is \$63,000.

The term allowed for deferred annual payments is three years—May, 1947, 1948 and 1949. In parts of Canada where the autumn would be preferable to May, this can be arranged.

It should be noted that one-fifth of all that a diocese sends in, up to its objective, goes back to it for its own needs. Three-quarters of all it sends in, above its objective, goes back to it for its own work.

The headquarters committee of the Advance Appeal Campaign has prepared a brief and simple prayer which, it is hoped, will be used daily by every adult and child in Canada. It is:
"OUR FATHER IN HEAVEN, WE PRAY THEE TO SEND INTO OUR HEARTS, AND INTO THE HEARTS OF ALL MEN EVERYWHERE, THE SPIRIT OF OUR LORD JESUS CHRIST. AMEN."

Finances of Anglican Advance Appeal

PENSION FUND	\$ 1,300,000.00
As it applies to missionary dioceses.	
THE MISSIONARY WORK OF THE CHURCH	1,400,000.00
THE EDUCATIONAL WORK OF THE CHURCH	100,000.00
Field work, Literature, Training Leaders.	
Another Western Field Secretary; Girls' Work Supervisor.	
THE SOCIAL WORK OF THE CHURCH	55,000.00
Field Work; Port Chaplain; Literature.	
THE CHURCH IN BRITAIN	100,000.00
Reconstruction.	
THE CHURCHES IN EUROPE	90,000.00
Reconstruction.	
GENERAL SYNOD ADMINISTRATION	205,000.00
Assistance for Primate.	
Funds to enable Committee to function.	
EXTENSION OF CHURCH HOUSE	50,000.00
DIOCESAN LOCAL NEEDS	800,000.00
20% to be returned to dioceses.	
EXPENSE OF CAMPAIGN	200,000.00
Dominion and diocesan.	
	<hr/>
	\$ 4,300,000.00

(PLEASE CUT OUT THIS PAGE AND SAVE IT FOR REFERENCE)



Woman's Auxiliary



Change of Date

The date of the W.A. Annual Meeting is changed to February 19th, 20th and 21st, 1946.

Miss Margaret Babington, O.B.E., Honorary Steward and Treasurer of the Friends of Canterbury Cathedral, will give an Illustrated Lecture on the Cathedral, Tuesday, evening, February 19th.

The World Day of Prayer

First Friday in Lent. This year it comes on March 8th. In the city the four major communions—Anglican, Presbyterian, United and Baptist—make all arrangements for the service, which is held in rotation in one of the downtown churches of these communions. The time is from 3 to 4 o'clock.

It is desirable that there should be an observance of this "Day of Prayer" in every town and village. If there is no such observance, could not the members of your branch wherever you are located invite the other missionary societies to join you in organizing an hour of prayer?

The Book of Remembrance was on display at the evening Board Meeting on December 7th. The gift of money accompanying the names inscribed in the book is added to a fund for students in this Diocese attending Theological College.

Life Membership. At the same meeting the Reverend H. Brant admitted Mrs. R. Mays of All Saints' Mission into Diocesan Life Membership. This was a gift from her branch in recognition of her long and faithful service.

The meeting was indebted to Mr. G. Laight, former Indian Agent at Wabamun, for his interesting and informative talk on Indian Affairs in the five reserves in the Edmonton district.

A Letter from the Dorcas Secretary

My dear Dorcas Secretaries:

Another year has rolled around and once again it is time to send out the "lists." Much as I would like to write letters to each one of you, you will understand it is quite an undertaking as there are fifty-five branches doing Dorcas work. You will therefore understand why I have asked to have a letter printed in our CHURCHMAN.

Our 1945 bales have been shipped and should beat Wabasca in plenty of time for Christmas. I was very happy at the

wonderful response to the Dorcas appeal this year; also to the hospital appeal. It gives me courage to ask for a little bit more for 1946, and I hope each branch will do all they can in helping to send our full quota. With the war at an end and so much to be thankful for, our thoughts will naturally turn to what is so dear to our hearts, the responsibilities of our Woman's Auxiliary. Early in the New Year I shall make an appeal for the hospital at Hay River, so nobly carried on by Miss Neville. This will be an "extra" in our Dorcas pledge, and I will ask for the same co-operation and response that you have always given our work in the past.

May I take this opportunity of thanking all Branch Dorcas Secretaries for their valued help and support, and especially I would like to mention the many new branches made up of young mothers who have given me such wonderful assistance and have offered to do more than I expected. These are the women who will carry on this work in the future.

May God's richest blessings rest upon you and yours. Wishing you all a Very Happy New Year!

Very sincerely yours,

AUDREY L. WILSON,

Diocesan Dorcas Secretary-Treas.

Little Helpers

It has been the concern of the Diocesan Board of the W.A. that a number of Little Helpers on leaving this branch of the W.A. are not absorbed into the Junior Branch of the W.A. These suggestions are offered on this problem:

1. Invite the Junior leader to be present in her official capacity to meet the mothers of the older Little Helpers.

2. Have the parochial Junior leader co-operate with the Little Helpers' secretary so that a Junior welcome party can be held shortly after the Little Helpers' annual party. Written invitations might be presented at the Little Helpers' party, inviting the graduates from the Little Helpers to the "Junior Welcome Party."

3. Have the name of graduates given to the Junior leader who might make each Junior responsible for bringing one of these graduates to the next meeting, as a part of her missionary work.

4. Members of the Evening Branches might undertake to call on the mothers of children of junior age, especially those re-

cently graduated from Little Helpers. Then once a year, at least, they might arrange an afternoon as a "Big Sister" treat for both new and regular Juniors.

5. Members of the Juniors might be invited to attend the last part of the Little Helpers' party (after school) when children who are graduating are officially received by the Junior leader and officially welcomed by the Juniors in a brief ceremony.

Suggested Ceremony

Little Helpers' Leader: Joan Blue, May Green, etc. You have been Little Helpers of the W.A. for some time and now that you have reached the age of seven you are able to do more for the W.A., so we know you will want to join the other girls of the Church and become a member of the Junior W.A. Thank you for your prayers and your pennies while you were a Little Helper, I know you will be a big helper from now on. I now pass you from this group to your new leader, Mrs. Junior

Junior Leader: Joan Blue, May Green, etc. I am very happy to welcome you into our W.A. group. We believe you will like our games and our work. You will be proud to wear our Junior W.A. arm band and we hope you will soon earn some badges to wear proudly on your Junior W.A. uniform. Our next meeting is . . . and we shall look forward to seeing you there.

The Juniors are going to sing to you our welcome song now.

Tune: "Jingle Bells." Chorus:

Juniors we, Juniors we
Happy as can be,
We welcome you, yes, you and you
To our fellow members be.

Come and be, come and be
A Junior girl with me.
We want you now, yes, come on now,
A Junior you must be.

Verse:

You will all have fun,
As to our hall you run,
There is work for you to do,
Games and sewing, too.
Badge work has its place,
Smiles wreath every face,
For we are happy all the time,
The Junior W.A.

The Point of No Return

A Sermon, by CANON W. M. NAINBY

"No man having put his hand to the plough and looking back is fit for the Kingdom of Heaven."—Luke 9: 62.

Jesus was on His way to Jerusalem for the last time, and with Him were a number of disciples professing their loyalty and their love. Profession is one thing and practice is another, so Jesus began to outline the requirements of discipleship to those who were wanting to follow Him, but who actually were without real understanding of what was in store for them, and what discipleship would really mean.

One man protested, "Lord, I will follow Thee whithersoever Thou goest." It was an unqualified profession of loyalty, but Jesus spoke a word of caution to his enthusiastic outburst. Not that he did not want and welcome his enthusiasm, but some of our enthusiasm is shallow, and Jesus did not want His cause weakened by one who would promise everything one day and the next day would fall before the first difficulty. "Whithersoever I go," he said, "Why, the foxes have holes and the birds have nests, but sometimes I have nowhere to lay my head." It wasn't a refusal, but simply that He didn't want anyone to go so far and then turn back.

Another man replied to the invitation to follow Him, by asking if he could not delay answering the call until it was a little more convenient. "Suffer me first to go and bury my father." We are not to suppose the man's father was already dead—if he had been it was unlikely that the son would be out on the highways following Jesus about—but rather that he was not quite ready. He wanted to wait until everything at home had been carefully straightened out, and it was quite convenient then to become a disciple. But that type of discipleship—the most common in our day—is of doubtful value. We must put Jesus first. His claims must have first place, not second.

A THIRD would-be disciple, remembering the pleasures and comforts of home and friends, and unwilling to sacrifice any of these, wanted to delay his discipleship until such time as he had gone back once more. We cannot think of Jesus as refusing any reasonable request, so we can only construe this as the excuse of one whom Jesus already recognized as being unreliable, and who would not stay with Him through the difficult days. Disciple-

ship meant something more than a happy fellowship, who would go with Him so long as things went well. It was not for the man who, professing to be a follower, would nevertheless be withholding all he could and dared. It was all or nothing, not only for the sake of Jesus, not only for the sake of His cause, but also for the sake of the man himself. No man, having put his hand to the plough, and looking back is fit for the Kingdom of Heaven. Once the call comes, once the vision of service is ours, we must see it through. There must be no turning aside on the way, no taking "time out" whilst we play around with something else; for turning back is the end for us. It can only result in spiritual disaster. "No one is any use to the Kingdom of God who puts his hand to the plough and looks behind him."—(Moffat.)

JESUS once likened the Kingdom of Heaven to leaven, which a woman placed in a measure of meal until the whole was leavened. That is a picture of activity, quiet, constant striving towards the accomplishment of a task. Many of us have a somewhat different conception of the Kingdom of Heaven as an untroubled comforting experience bringing security and peace. It does do that for some people, but not many, and it did not do that for Christ. If there are two words which have no place in describing His life they are "security" and "ease." He never knew the meaning of either, for He was too filled with the need for being about His Father's business.

And most of us will admit from sad experience that our Christian witness and work has been spoiled because at some time we have let go of the plough and looked behind us. And, if we have looked back too long, even the part of the furrow we have ploughed has grown over again. Looking back courts disaster. For there is a point, my brethren, when having steadfastly set our face, we can only safely go on. To turn back will mean we are defeated.

STUDDERT KENNEDY has written of those who hold the plough of purpose for a short time, and then think they can retire and dream on the strength of a half-ploughed furrow, and escape the challenges which life brings, and live in security and ease. He writes:

"I would buy me a perfect island home,
Sweet set in a southern sea,
And there I would build me a paradise
For the heart of my Love and me.
I would plan me a perfect garden there,
The one that my dream soul knows;
And the years would flow as the petals
grow
That flame to a perfect rose.
I would build me a perfect temple there,
A shrine where my Christ might
dwell!"—

And then what? Having sought to escape life, fulfil ever selfish desire, then what?—

"And then you would wake to behold
your soul
Damned deep in a perfect Hell."

No, we shall never find our Kingdom of Heaven by turning aside from our high resolves and purposes. True, the furrow may be hard, and our hands may tire of holding the plough, but so long as we hold on we are undefeated. The moment we turn back we are lost.

NOT LONG AGO a friend of mine was flying across the Atlantic from Newfoundland to Scotland. They left Newfoundland early in the evening, and sailed over the Atlantic in the cold grey light of early November. Four synchronized motors beat a vibrant rhythm in their ears as they climbed higher and higher, and reached further out into the great unknown. The plane seemed to stand still with nothing but the stars and the moon to serve as points to which they could relate their rate of movement. The navigator braced himself against the movement of the plane and learned the position from a reading on the North Star. For what seemed an interminable time they looked at the stars and listened to the music of the motors and propellers. The pilot turned the wheel over to his co-pilot and then carried on a conversation with my friend. "We have now reached the point of no return," he said, and when my friend, who was a civilian, confessed his ignorance, he explained that they had reached a point where there was no longer gas enough left to take them back where they had started from. "Our only hope now is to find a safe landing somewhere on the other side," was all he said, and then he disappeared into his cabin.

There was no fear in their minds. They all had implicit faith and confidence in their pilot. And, in any case, they were all in the same boat.

What a parable of life is in that story.—
"The point of no return." How much is

Continued on Page 22

The Church of England in Western Canada

By REV. T. C. B. BOON, B.A.

IX

The Right Reverend David Anderson left England for his new diocese on June 7th and arrived at Fort York on the 16th August, 1849. "It was a bright and beautiful day," wrote the Bishop, "Before landing, I asked the captain to allow us to sing the Doxology once more together; when he at once assembled all hands on deck and we sang, under the open canopy of heaven, 'Praise God from Whom All Blessing Flow', after which I offered up a few words of prayer and pronounced the Benediction." Fort York had been specially prepared for the Bishop's arrival by Sir George Simpson (Governor of the Hudson's Bay Company), for he had written earlier in the year to Chief Factor Hargrave: "Pray take care that there be no drunken scenes at York at any time, more especially when the Bishop passes or during the visits of missionaries or strangers, and do not let brigades start on Sundays."

The Bishop was accompanied on the journey by his own three motherless boys, his sister, and the Reverend Robert Hunt (who later proceeded to the Lac la Ronge district, where he built the church at the Stanley Mission, now the oldest church in the Diocese of Saskatchewan). The Bishop arrived at the Indian Settlement of Dymevor on October 3rd, and preached for the first time in the Diocese at St. Andrew's on October 7th. His text was II Corinthians 10: 14, "We are come as far as to you also in preaching the Gospel of Christ." There were 167 communicants, and the service, with its devotional atmosphere, hearty responses and singing, greatly impressed him. According to the late Archbishop J. G. Anderson of Moosonee, who was very intimately acquainted with the parish, this service was held in the old wooden church, the present well-known stone church not then being in use, although nearly completed.

St. Andrew's, at that time, was by far the most important centre of population along the Red River, and there is every reason to believe that it would have become the Bishop's official seat but for the fact that on the day of his arrival the Reverend John Macallum died; the incumbent of the Upper Church (1844-47) and Principal of the Red River Academy, situated close by. The Bishop felt com-

pelled to take charge of the school. This he was admirably qualified to do; he had been a Fellow of Exeter College at Oxford, and in order to accept the Bishopric of Rupert's Land had resigned a tutorship at St. Bee's College in Cumberland. His interest in this work is well indicated by the tone he uses in his "Notes of the Flood," of 1852, where he deplores having to break up the classes and send the boys to higher ground for safety. It would take too long to tell how he fostered the study of languages, both ancient and modern, but he recounts in one place that his boys were able to say the Lord's Prayer in eight different languages. His objective was quite clear, he says: "My hope has been throughout that, by training several to an acquaintance with the grammars of many different languages, they may at some future day be able to analyse more clearly the framework and structure of the Indian tongues from a deeper insight into the principles of comparative grammar." The Greek Testament was his companion on his many long voyages. When at Moose for three weeks in 1852, he took Mr. Horden through two of the shorter Epistles of St. Paul, expounding as they went. In 1850 he established scholarships in the Academy and the first holder of one of those, Colin Campbell MacKenzie, later proceeded to Peterhouse, Cambridge. In 1855, with the aid of a grant from the S.P.C.K., he was able to buy out the interest of the Macallum estate, expand the buildings, refurnish them and reconstitute the Academy as St. John's College. For the next five years it was under the supervision of the Reverend Thos. Cochran, but from 1860 to 1866 it was closed. When the Bishop left for England in 1864 his own valuable library became the nucleus of the present library of St. John's College, Winnipeg.

Apart from his educational work, which extended to the parochial schools, and his missionary journeys, he maintained close touch with the parochial affairs of the Upper Church, which during his time acquired the name of St. John's. Funds from England enabled him to purchase from Dr. Adam Thom the fine property on the river bank, for many years known as Bishop's Court; now, unhappily, lost to the Church, split up into lots and ornamented with gaudy villas. In 1856 he

visited England and secured money which enabled him to build the "Old Cathedral." Unfortunately, the plans were drawn by architects unfamiliar with the circumstances, the work was poorly done, the tower had to be removed a few years later owing to imperfect foundations and the building was never an unqualified success. Its stones are incorporated in the present Cathedral, erected in 1926.

Bishop Anderson began his Episcopal journeys by visiting the mission at Cumberland, in 1850, and subsequently (on the 22nd December) ordained Henry Budd as the first native clergyman. In the early spring of 1851 he visited the Reverend Abraham Cowley, at Fairford, travelling there by dog-team and carriage, in which at first he found it a little difficult to stay. In the summer of 1852, he made the 1,200-mile trip to Moose, of which he wrote a most interesting account in a little book published under the title of "The Net and the Bay."

Two portraits of Bishop Anderson are in existence, the best known one, an engraving in which he is portrayed in his robes in rather a lordly manner, which is always difficult to reconcile with his life and character. The other, taken probably in later years when he was Vicar of Clifton, is that of a very kindly old gentleman and fits in very much better with the man who was beloved by the Indians; who sat in their tents, telling the "old old story," and who did so much to relieve their misery. His chief interest lay with the extension of the Gospel to the Indians and in their welfare, but his Bible classes and Confirmation classes at Bishop's Court, his simple tastes, his love of gardening, his gentle character, left a memory of him which was long cherished by those who knew him and with whom he worked; and to the end of his life he was keenly interested in the work of the Diocese of Rupert's Land.

(To be continued)

**We Sell the Best and Most
Reliable Refrigeration
at Lowest Cost
Pure, Natural Ice
The Arctic Ice Co.
Ltd.**

PHONE 21220-24202

10001 97th Ave. Edmonton

I Believe in the Holy Catholic Church

By THE REV. F. A. PEAKE, L.Th., M.R.S.L.

I. THE APOSTOLIC CHURCH

When we affirm, as we do, at every service, our belief in One, Holy, Catholic, Apostolic Church, we are not thinking of a man-made organization, but of a divine society. Our concern is not particularly with the Church of England but with the whole body of Christian believers who are content to abide by the rules laid down by their Founder, Jesus Christ.

To understand the Church's early history we must return to the days immediately following Pentecost and follow the doings of the Apostles and their followers (who later came to be called Christians) as they are related for us by St. Luke in the Acts of the Apostles. In Acts 2: 42, we are given the criteria of Church membership—criteria which as we shall see have been faithfully held by the Catholic Church from that day to this, and which are the faithful observance of:

1. The Apostles' doctrine, as embodied in the creeds.
2. The fellowship—in corporate worship.
3. The breaking of bread—the Holy Communion.
4. The prayers—public and private.

Thus, we see the Christian fellowship spreading—first of all through what we know as Palestine, and then through the known world of that day. It is interesting to note that the Church began to spread because of the persecution to which it was subjected in Jerusalem. The Jews were jealous of the success and increasing numbers of the Christians and drove them out. The way for the spread of the Gospel had been wonderfully prepared. The Romans had made good roads throughout their Empire; the Greeks contributed a language which all educated people knew; and the Jews brought a pure religion.

Then came the dramatic conversion of St. Paul (read Acts 9) which saved the Christian Church from sinking into the position of an obscure Jewish sect. There were some who insisted that converts must be Jews first and then Christians. St. Paul refused to agree and took the Christian Gospel out to the Gentiles. Most Bibles contain maps showing his missionary journeys. Sometimes there was opposition from the "Judaizers," but

St. Paul was insistent and before the end of the first century of the Christian era the Church was even established in Rome itself. (Philippians 4: 22; Acts 28, 16 and 30.)

CHURCH BUILDINGS. In those days the Christians had no buildings which were used exclusively as places of worship, nor had they any full-time ministry. At first, it was St. Paul's custom to go to the local synagogue and there to teach, as all distinguished visitors were invited to do (Acts 13: 14; 17: 2). Soon the Jews became abusive and refused to hear him (Acts 17: 5 ff). After that the Christians met wherever they could—once by the river bank (Acts 16: 13), and often in private houses. At Ephesus, St. Paul taught for two years in a school which a man named Tyrannus lent to him (Acts 19: 9). For evidence of "house" churches see Acts 20: 7-9; Romans 16: 3-5, and Colossians 4: 15.

As the Church grew not only the Jews but the Roman authorities became concerned about its ever-widening influence, seeing in it a threat to the Imperial power. Hence, Christianity was banned in much the same way as it has been in modern dictatorships. History has shown however that the Christian Faith can never be crushed. If it is suppressed in one place it bursts forth in another. When the Christians of Rome were forbidden to practice their faith openly they fled to the catacombs, underground caves con-

taining tombs. In the catacombs the services of Christian worship took on much of the symbolism which they now employ. The Holy Communion was celebrated on a tomb lit by candles—suggesting the later altar with its ornaments. A particular group of Christians would be known as the "Church", meeting at the tomb of Calixtus, or Marius, etc., so when in later years churches were built they became known by the saint buried beneath the altar. So the custom of naming churches for the honour of a particular saint has continued even though his or her remains no longer repose beneath the altar.

THE SACRED MINISTRY. The ministry grew gradually as it was needed. The Apostles, finding that they had too much to do appointed seven deacons (Acts 6: 5) whose work it was to administer the relief necessary among the poor Christians of Jerusalem. Later on, in some of the Gentile churches of Asia Minor elders were appointed to administer the sacraments in the absence of the Apostle (or Bishop). From the Greek word for elder comes the word "presbyter," which has since been shortened to "priest." Hence the threefold ministry with which we are all familiar of bishops, priests and deacons.

THE CONTINUITY OF THE CHURCH. Thus at a very early date, within thirty or forty years of Pentecost, the Church was in existence with just the same organization, ministry and teaching as we have in the Church of England today. In the time since there have been heresies and schisms—groups large and small have separated themselves from the historic Church; but we hope and pray that one day we shall have once more: "One Church, One Faith, One Lord."

Broadcasting



SUNDAY,

January 6th—11.00 a.m., ALL SAINTS'	CJCA
7.30 p.m., HOLY TRINITY	CKUA
January 13th—11.00 a.m., HOLY TRINITY	CFRN
January 20th—11.00 a.m., CHRIST CHURCH	CJCA

The broadcasting churches acknowledge with grateful thanks the many donations received during the year. Contributions towards the cost of these broadcasts are much appreciated, and can be sent to the Rector of any of the Churches broadcasting, or to the Synod Office.

Rural Deanery of Edmonton

ALL SAINTS' CATHEDRAL

THE VERY REV. A. M. TRENDALL
THE REV. H. G. BRANT

A very happy New Year to you all and may God bless the work of His Church throughout the world in this year 1946.

There is very little to report this month in the matter of parish news. Everyone is busy preparing for Christmas, and we are looking forward to the Season with the same joyous anticipation as in former years.

One cannot, however, forget the millions of people elsewhere who will face a Christmas and a winter of dire want and starvation, and our thoughts and prayers will be especially for them as we celebrate our own Christmas in the midst of plenty. God grant that we may find a way soon to relieve them according to their several necessities, so that next year the world may as a whole have occasion to be happier and more united.

We are looking forward with real pleasure to the visit of the Primate to the parish and the Diocese. He will preach in the Cathedral on the morning of Sunday, January 6th, and his message will be broadcast over CJCA.

News of the progress of the Building Fund will be found elsewhere in this copy of THE EDMONTON CHURCHMAN, and it is sufficient to say here that the results to date are very encouraging. Only yesterday the Dean received a Money Order from the Parish of St. John the Evangelist, Grand Centre. Text of part of the letter follows:

"The lay reader and congregation of this mission church have decided, as a church family, to contribute to the building of our mother church, \$100, and would like our copper plaque made with the name of our church. We wish to contribute this amount during the year 1946, complete, as a thank offering for the consecration of our church, which we expect will take place in July."

The Building Fund Committee deeply appreciate this gesture from a mission congregation, and are grateful to them for their real friendship and generosity.

HOLY TRINITY

(Corner 102nd St. and 84th Ave.)

CANON W. M. NAINBY

Looking back over the activities of the past year we can see so much cause for thanksgiving to God for all the ways in which we have been led and blessed.

The New Year presents itself as another glorious opportunity for adventure in the name of Christ. The annual congregational meetings is to be held on Wednesday, January 23rd, and we look for a full attendance.

Parish Hall: Our parish hall project continues to make progress, and we are grateful for a number of donations from individuals and organizations.

Young Women's Fellowship: The annual bazaar was a great success, and we thank all who helped. A donation of \$250 was voted to the parish hall fund.

Choir: The choir sang at the recent Carol Services sponsored by the Rotarians.

Our own Carol Service was held on December 23rd at evening service.

Girls' Club: The annual bazaar proved most successful, and we were delighted with the response. The Christmas party was held at the home of Noreen Sharp. In the New Year our meetings will be held fortnightly in the vestry.

Mothers' Union: There was a large attendance at the meeting at Mrs. Doty's home in December. Our next meeting is to be held at the home of Mrs. H. Cable, on January 10th.

A.Y.P.A.: The Senior group served tea at the recent bazaar. A most enjoyable party was held at the Scona community hall.

The Junior A.Y. engaged the Varsity rink for a Saturday evening's skating and dancing, and made a profit to boot! A Christmas party is being arranged for December 28th.

An A.Y. communion and breakfast was held on Sunday, December 16th.

Sanctuary Guild: The church was again beautifully decorated for Christmas with trees and coloured lights. We are most grateful to the Guild for their splendid work throughout the year.

Men's Club: The opening meeting was not largely attended, but we had a good discussion about future plans. The next meeting is to be held on Monday, January 14th.

Sunday Schools: Barbara McMillen and Frank Tingle were awarded books at a recent church service. The Christmas parties for all our church schools have been arranged.

Primate's Visit: We are all looking forward eagerly to the visit of the Primate on Epiphany Sunday evening.

ST. LUKE'S

CANON W. H. HATFIELD

"What can I give Him
Poor as I am?
If I were a shepherd
I would bring a lamb;
If I were a wise man
I would do my part;
What can I give Him?
I'll give Him my heart."

These words from an old carol form the introduction to the beautiful Manger Service presented by the Junior Choir on Advent Sunday. Spoken by a small shepherd they entered into the hearts of large congregations assembled to listen as angels, shepherds, wise men and modern children sang of the Gift so simply given 2,000 years ago. So humbly portrayed and yet so movingly beautiful, this annual service loses nothing by repetition. The Junior Choir are happy in the knowledge that their effort is rewarded by such an outpouring of gifts. The Manger was filled and almost hidden by packages delightfully wrapped, which were later sent to a district point to bring cheer to others of the Christian family less fortunate in life's battle.

The congregational sale of work was most successful. The stalls were well stocked with useful articles presented by

both our own members and by well-wishers in the community. The spirit of fellowship was wonderfully evidenced in this regard and the Restoration Fund will benefit greatly by the sale.

The annual parochial meeting will be held on Monday, December 14th, at 8 p.m., in the parish hall. It is the hope of the Wardens and Vestry that all members will endeavor to be present.

Christmas will be past by the time these notes are read, but it will not be too late to extend the good wishes of St. Luke's congregation to all friends, both old and new, for a Happy New Year and God's blessings on their efforts to extend His Kingdom during 1946.

ST. FAITH'S

THE REV. L. M. WATTS

The past month has been a very busy time at St. Faith's and many and varied have been the activities. Looking back on the year's happenings we note with a great deal of satisfaction that real progress has been made in the various parish projects and much credit is due the officers and members of organizations involved.

As is the case everywhere, many service personnel have lately returned to our midst. The Rector has sent out to date a total of some 275 "Welcome Home Letters." We are all happy to greet these returning parishioners.

With the finishing of the work on the fireplace our rectory is now completed.

On St. Andrew's Day a corporate communion of W.A. members was held, as part of the W.A. Day of Intercession.

We were pleased to have as preacher at the morning service on December 9th Canon C. H. Crane-Williams, who comes from the Diocese of Athabasca. This service was broadcast over CFRN.

We would ask that the following dates be kept in mind: On January 11th, at 8 p.m., a special service is to be held in the church in connection with the Week of Prayer; and on January 21st, at 8 p.m., the annual congregational meeting will take place in the parish hall.

Afternoon Group: The Afternoon Group held a bazaar on December 5th. This was very well attended and proved to be one of the most successful sales ever held. Early in the evening a suitable

Maund Paint & Varnish CO. LIMITED

10335 Jasper Avenue

Phone 26542

Edmonton

Alberta

THE STORE WITH THE
"SATIN-GLO"
SIGN

presentation was made to Mrs. Kit-chener, who celebrated her 80th birthday that day. The group wish to thank all who attended or supported the bazaar in any way.

The year's activities were closed on December 12th with a tea, which was enjoyed by all.

It is with regret that we record the death of an esteemed member of long standing, Mrs. J. Carter, who passed away December 11th. A funeral service was held in the church on Friday, Dec. 14th. Our deepest sympathy goes out to Mr. Carter and the family.

Evening Group: The bazaar held on November 2nd was very successful, and we wish to thank all who contributed in any way. On December 5th the election of officers for the new year was held. Mrs. W. Shillabeer is the new president; Mrs. Asp, vice-pres.; Mrs. Walter Bristow, sec.; Mrs. Mackay, treas.; Mrs. Cairns, Prayer Partner; Mrs. Niven, Dorcas and Social Service; Miss Coles, Educational Sec.; Miss Ethel Smith, Flower Convener; and Miss Evelyn Riddell, Tea Convener.

The retiring president, Mrs. Asp, entertained the officers and members at her home on the evening of December 12th. The entertainment was in the form of a progressive party and the various games, etc., were enjoyed very much by all.

Installation of new officers of both groups will be held early in the New Year.

Junior W.A.: On Wednesday, Dec. 5th, a special service was held in the church for the Junior W.A. The following new members were admitted: Joan Bristow, Judy Jones, Beatrice Lindberg, Arlene Matheson, Francis McElheran, Betty Thomson, Carol Horton, Margaret Burns and Peggy Engley.

ST. MARY'S

THE REV. A. ELLIOTT

The Men's Club has recently completed painting the church hall, for which they wish to thank all members of the A.Y.P.A. who assisted them. In their recent meetings they have heard one very interesting outside speaker; have held a successful games' night, and acted as hosts to their wives, December 10th, at a program and buffet supper. They attended church service in a group one Sunday.

The Men's Club are decorating the hall for the Christmas tree concert for the Sunday School, and are supplying Santa Claus.

All St. Mary's has regretted the recent illness of our organist, Miss Robinson. We are happy to announce however that her return is expected Sunday, Dec. 23rd. During her absence Peter Cuff has ably supplied the music for the regular services. Thank you, Peter!

The Afternoon and Evening branches of the W.A. have been busy rounding out their business programmes for 1945, in view of the forthcoming general elections in the New Year.

The annual Christmas tree programme, to be held on Friday, December 21st, is being looked forward to with great anticipation by the eager youngsters, whose membership in the Sunday School is steadily increasing.

The Junior W.A. held their own Christmas tree in the church hall, Monday, Dec. 17th. It proved a real success, indicative of the spirit present in that group.

ST. MARK'S

THE REV. A. ELLIOTT

December has been a very active and successful month in our parish. On Sunday, December 2nd, a special service was held for the returned men and women of the congregation. An enjoyable social hour followed in the parish hall. We were very glad to welcome these members and hope that they will become active in our midst again. Due to the illness of our Rector the service was taken by the Rev. N. J. Godkin, who preached an inspiring message. We wish to thank Mr. Godkin for his assistance at this service.

The Sunday School had a heartening attendance at their whist drive in aid of Christmas funds. On December 21st they held an enjoyable concert and party, each class contributing to a pleasant program.

Early in the month the W.A. had a very successful bazaar. Many of the old-timers were present, and the members are grateful to those who generously patronized the affair.

The Junior W.A. were pleased with the returns from their stall at the Senior bazaar. At the Sunday service, Dec. 9th, the following young Juniors were presented with their membership cards and green armbands: Donna Morris, Shirley Grills, Carol McMullen, Florence Darwish, Nora Heatherington, Joyce Sharpe, Shirley Spencer, Joy Ritchie, Lois Chime.

A Senior Girls' W.A. has been formed under the leadership of Mrs. Elliott.

On Sunday, December 9th, the infant daughter of Mr. and Mrs. H. Bladon was christened Donna May Bladon. Mr. and Mrs. D. Smith and Mrs. G. Roop were Godparents.

The annual Carol Service was held on Sunday, December 23rd.

We wish to extend New Year Greetings to everyone in the parish, and hope that our church will have added membership throughout the coming year. In the construction of Peace everyone had a vital part to play. Let us begin today by dedicating ourselves to the work of Him, who came into the world to teach us the true way of Peace.

ST. STEPHEN'S

(96th St. and 109th Ave.)

CANON J. C. MATTHEWS

Sunday Services: Holy Communion, 8 a.m.; Sung Eucharist, 11 a.m.; Evening, 7.30 p.m. Sunday School, 12.15 p.m.

Annual parishioners meeting in the basement of St. Stephen's Church on Tuesday, January 22nd, at 8 p.m.

We hope to form a branch of the A.Y.-P.A. to meet on Friday evenings. Mr. David Coleshill who is an old A.Y.P.A. man is taking an active part in the organization, together with Mrs. Coleshill, Mrs. Whitfield, Miss Margaret Wright and Miss Pat. Forbes.

It has been a great pleasure to have Mr. and Mrs. Swaffield with the choir. Mrs. Swaffield has undertaken the duties of organist and choir mistress.

ST. MATTHEW'S MISSION

Holy Communion, 9.15 a.m. on 2nd and 4th Sundays. Morning Prayer, 11 a.m. on 1st and 3rd Sundays. Sunday School at 11 a.m.

Thanks to Mr. Allen and Mr. Paice we are able to have a service every Sunday.

ST. MICHAEL AND ALL ANGELS

Holy Communion, 9.15 a.m. on 1st and 3rd Sundays; Evening Prayer, 7.30 p.m., on 2nd and 4th Sundays. Sunday School, 11 a.m.

The Ladies' Circle cleared \$45.00 at the Harvest Supper.

Mr. John Gaunt is taking an evening service twice a month.

Ideal Laundry and Dry Cleaners Limited

9514 110th Avenue, Edmonton

Phone 21777

"We serve to Please"

Merrick Drug Stores Ltd.

SIX Home-owned Stores to Serve You

SAVE YOU MONEY . . .
SERVE YOU BETTER

GREENE & MILLAR

Successors to R. L. Greene and Kirkpatrick Ltd.

INSURANCE AGENTS


Phone 27182

200 Tegler Bldg., Edmonton

ILLUSTRATIONS
DESIGNS AND

Cuts

HOUSEZ LTD.



GRAPHIC
ARTS
BLDG.
PHONES:
22216
21212

9523 JASPER AVE.
OR UPTOWN 10155-102ND ST.

Rural Deanery of Pembina

ST. CATHERINE'S, EDSON

CANON W. DEV. A. HUNT

Our winter sale of work and tea was held on the 17th of November, and was very successful. There was a splendid lot of sewing, and the only trouble with the home cooking was that after a month on short sugar rations there was not enough of it for the would-be consumer. One of the high spots was the amazing collection of stuffed animals, made by Mrs. Boomer, Mrs. Dakin, Mrs. Noble and Mrs. Stappard. These animals are quite exceptional, and they made so many that some are still for sale. The Junior girls looked after the selling of the Church calendars, which are very interesting this year.

Marriage: On Saturday, December 1st, Margaret Smith to Albert Cooper, both of Edson.

JASPER

ST. MARY AND ST. GEORGE

THE REV. T. C. B. BOON

The previously reported activity of the W.A. culminated in the annual sale of work on December 5th. The sale was a great success from the moment of opening, and the excellent assortment of articles found ready customers. The tea room was crowded, and there was a full attendance at the whist drive in the evening. We congratulate the members, and thank all those who donated articles and home-cooking, and also those who supported the effort. The annual meeting of the Senior W.A. will be held on January 16th at the vicarage.

The Evening branch of the W.A. met on December 10th at the home of Mrs. Bob. Lewis. The meeting took the form of a pantry shower, the gifts being sent to the branch's Prayer Partner, Miss May Stockford, of Faust, Alberta, to reach her in time for Christmas. Included in the parcel was a quilt, made by the members for Miss Stockford's mission at Canyon Creek. A parcel was also packed to be sent to Diocesan headquarters in Edmonton consisting of articles for the Social Service Department and mittens and socks for Christmas gifts for a mission point in the Diocese. The annual meeting of the E.B.W.A. will be held on January 14th at the vicarage.

The J.B.W.A. admission service for new members was held in the church on the afternoon of St. Andrew's Day, when nine girls were presented with their membership cards. The Juniors had their own stall at the sale of work, and in some way or another managed to procure a large amount of home-made candy for the event. Needless to say that they had a stream of customers, especially after four o'clock. Congratulations to the girls and their leaders, Mrs. Peterson and Mrs. MacKenzie. The Juniors would be grateful for any African pictures suitable to paste in their mission study scrapbooks. If you have any, please let Mrs. Peterson have them.

We are glad to announce that it has now been possible to form a Scout Troop in St. Mary's, under the leadership of Mr.

Alan Pugh, as Scoutmaster. Ten boys have moved up from the Cubs into the new Troop, which was organized on Dec. 11th. Meetings will be at seven o'clock on Wednesdays. The formation of a Scout Troop will fill a long felt need in our boys' work, and we extend our sincere good wishes to the new Troop and their Scoutmaster.

The Sunday School children held their White Gift Service in the church on December 16th, when a lovely lot of gifts were presented to be sent in to Sister Isabel at Edmonton. The Vicar spoke to the children on the joy of giving.

With the return of more of our young people, a committee is working on the re-organization of the A.Y.P.A. in St. Mary's. The first meeting was held on December 19th, and following the Carol Service on December 23rd a "fireside" has been arranged.

The Vestry met at the home of Mr. and Mrs. J. B. Snape on December 4th. Apart from the appointing of representatives to the Conference in Edmonton in January a committee was appointed to consider the re-decoration of the church and the renovation of the parish hall, both of which pieces of work it is hoped to carry out in the summer of 1946.

We were happy to see Mrs. Phil. Routledge back in the choir after her long illness. By the time these notes are published we hope that Mrs. Wachter will be back with us again and fully recovered from her illness. As treasurer of the W.A. Mrs. Wachter was greatly missed at the sale of work this year.

ST. JOHN'S, CADOMIN

THE REV. T. W. TEAPE

The St. John's W.A. held a meeting at Mrs. Rice's home on November 28th to price goods for the bazaar. The bazaar was held December 1st, and was a huge success. The sum raised being in the neighbourhood of \$260. We would like to take this opportunity to thank all those who helped in any way.

The December meeting of the W.A. was held at the home of Lillian Docherty on December 5th. The attendance at this meeting was not very good, but all the business for the year 1945 was completed and the next meeting will be our annual meeting which will be held on January 16th at Mrs. J. Chesney's home.

LUSCAR

The W.A. met at the home of Mrs. Arnold Scott for their November meeting. We were pleased to have with us a new member—Mrs. A. Evans, Jr. There has been a welcome increase these last few months, which is very encouraging.

The sale of work and tea was held in the United Church, December 8th. We wish to thank all who helped to make it such a wonderful success.

We are glad to welcome back Mr. Stanley Baker and family after an absence of five years.

R. & S. Powder

is positively the greatest Herbal Remedy known today. Acts on the entire system, removing the cause as well as eliminating pain to give you good health! Rheumatic pain and stomach troubles soon disappear. 5,000 Edmonton testimonials are ample proof. Contains eleven ingredients, all ROOTS and HERBS in their natural form. Do your own mixing.

Two weeks \$1.50, one month \$3.00, two months \$5.00.

R. & S. Powder for Sale at
All Drug Stores, or

J. C. McIntyre, Box 374, EDMONTON

We Invite You
to Try Our
DINING ROOM SERVICE
You Will Enjoy It

The Corona Hotel
Phone 27106 for reservations

Burrows Motors

10126 106th Street

DODGE AND DESOTO CARS

A Reliable Place to Buy

Northern Hardware

Co. Ltd.

101st Street Edmonton

Good Service At All Times

Henry, Graham & Reid Ltd.

"Home Furnishers"

9905 Jasper Ave.

Edmonton Alberta

British Industries Ltd.

Edmonton, Calgary, Regina,
Winnipeg, Vancouver

The Home of British Goods
in Canada

"FOOTHILLS"

"Heat Waves Roll From Foothills
Coal"

Mined at Foothills Alberta
by

The Foothills Collieries Ltd.

Rural Deanery of Vermilion

ST. SAVIOUR'S, VERMILION

VEN. W. LEVERSEDGE

The Woman's Auxiliary of St. Saviour's, Vermilion, held the annual Fall Bazaar on Saturday, December 1st. The weather was kind and we had a most successful afternoon. The tea ladies were extremely busy all afternoon serving our 175 patrons. The sewing table was well patronized, aprons especially being very popular, and as for the home cooking stall, it was sold out quite early. Many thanks to all who helped in any way to make the day such a success.

A meeting was held at the home of Mrs. Robson on December 6th to finish up all business before the end of the year. We will not be meeting until the annual meeting on January 10th.

ST. JOHN'S, KITSCOTY

THE REV. W. J. BRANT

W.A. Notes: The Service of Intercession was held at the home of Mrs. Apperson at 7.30 p.m. St. Andrew's Day. The president and vice-president read the prayers, and all joined in with the service. There were eight members and one visitor.

The annual bazaar was held on the 8th December and was very successful, with tea and home cooking, and a memory table on which gifts from former members were sold. The proceeds amounted to the nice sum of \$176.00, which was voted at the monthly meeting towards a fund for a vicarage for this parish.

We are pleased to have the ministrations of the Rev. W. J. Brant, and are looking to our Christmas services.

Pure and Wholesome Dairy Products

Woodland Butter

Woodland Cheese

Woodland Ice Cream

Made in Edmonton by

**Woodland Dairy
LIMITED**

A Good Dealer Near You Sells
Them

Rural Deanery of Wainwright

HOLY TRINITY, TOFIELD

The W.A. met at the home of Mrs. Sutherland on November 22nd, with eight members and one visitor present. After the devotional and business period the bazaar goods were priced and the final arrangements were made for the Christmas bazaar which was held on December 1st. We were fortunate in having nice weather for this event. The display of aprons, knitted articles, novelties, plain and fancy sewing, home cooking, chickens, etc., proved a ready sale. Donations of money were also received. The Sunday School had a miscellaneous table and did very well. We wish to thank all who contributed, attended and helped in any way towards the success of the bazaar.

Services: St. Andrew's Day intercessions were observed here at 3 p.m. On November 25th the Rev. N. J. Godkin came to us for Holy Communion at 11 a.m. His message was vital and appropriate to the times. On December 9th the Rev. V. Cole administered the sacrament of Holy Communion at 11 a.m. His address was most helpful.

The Sunday School children are having their Christmas party in the church hall on Saturday, December 15th at 2 p.m.

Mrs. W. F. H. Swinton is a patient in the Royal Alexandra Hospital, Edmonton, and we trust she will soon be well enough to return home.

VIKING

The Fall Bazaar of the W.A. was held in November and was most successful.

A confirmation service was held on 12th November, the candidates being Betty Scott, Evelyn Lee, Mrs. J. Bird, and Jim Murray. A reception was held after the service, enabling the congregation to meet the Bishop. Next morning the Bishop celebrated Holy Communion.

We are glad to report repairs to the door of the church hall are about finished.

We are sorry to have lost another of our members, Mrs. Gillespie, who has moved to Edmonton. She was our faithful organizer for many years.

We hope to give the Sunday School children a treat on 29th December and trust that the weather will be nice for the country children to come in.

RODINO

The Rev. V. Cole conducted the Thanksgiving service at Rodino, and celebrated Holy Communion.

On October 28th Bishop Barfoot visited us, and four candidates were confirmed at a very inspiring service.

Our W.A. held their bazaar last week and were very pleased with the result, as we made over fifty-five dollars, and feel this is a good amount for such a small organization.

We are considering holding the services in the different homes for the winter months.

We are happy to have several of our members home for Christmas this year, who for the past years have been away in the forces.

Rural Deanery of Wetaskiwin

ST. PAUL'S, LEDUC

THE REV. W. T. ELKIN

The Christmas Communion will be held December 23rd at 3 p.m.

A Junior Choir formed recently has been busy practicing for the Christmas service.

Sunday School: We are grateful to those who made it possible for our Sunday School to take part in the Children's Day Rally from the Cathedral. A radio was installed in the church and the reception was excellent. A Christmas party has been planned for December 21st for our School.

W.A.: St. Andrew's Day intercessions were held at the home of Mrs. Armstrong. Final plans were made for the bazaar.

December 7th our bazaar was held at the home of Mrs. Moss, and was a financial success.

ST. JOHN'S, MILLET

The Guild held their annual bazaar in the community hall on December 1st. Afternoon tea was served and the sum of \$150.00 was realized. Our thanks to all those who helped to make the bazaar a success.

We are glad to welcome back to our parish Mrs. R. Chapman who is visiting her mother, Mrs. E. Moore.

Services are held the 1st and 3rd Sunday each month at 3 p.m. On December 16th Christmas service was held and there was a good attendance.

ST. DUNSTAN'S, BITTERN LAKE

THE REV. A. WALLIS

The W.A. held their annual sale of work after the Film Board show, November 16. It was most successful, and the W.A. are very grateful to Mr. J. B. Hayfield for the efficient manner in which he conducted

DAIRY POOL PRODUCTS

MILK - SUPER - BUTTERMILK

ALBERTA-MAID BUTTER

All Pasteurized
and
Fresh Daily

**Northern Alberta Dairy
Pool Ltd.**

The Co-operative Dairy

PHONE 28104

the sale. A great deal of credit and thanks are also due Mrs. J. B. Hayfield, the Dorcas Secretary, who had worked very hard throughout the year preparing and making articles. And the W.A. wish to thank all those outside the organization who contributed so generously. A nice sum was also realized from the sale of refreshments following the auction.

The annual meeting of the W.A. was held at the home of Mrs. E. R. Ochsner, December 5th. The treasurer's report showed that all obligations had been met, and that there is a gratifying bank balance. The Rev. A. Wallis presided during the elections of officers, which resulted in the re-election of the entire slate.

It is perhaps worthy to note that St. Dunstan's Branch of the W.A. will celebrate its Thirtieth Anniversary on January 7th.

At the corporate communion service St. Andrew's Day there were nine communicants.

IMMANUEL, WETASKIWIN THE REV. W. T. ELKIN

The W.A. bazaar on December 1st has been the highlight in church activities this month, a large crowd availing themselves of the opportunity to purchase attractive gifts and enjoy a cup of tea. A nursery in charge of Mrs. Donald MacEachern and Mrs. Fred Kirstein made younger visitors happy and allowed their mothers leisure to look about in comfort. Over two hundred dollars was realized by the W.A., besides the \$75 the Evening Group made at their table. Both organizations are grateful to their many friends who so generously patronized their efforts.

The A.Y.P.A. held a work meeting and repaired hymn books and psalters for the choir and congregation. Their officers for 1945 are: John Hellam, Pres.; Malcolm French, Vice-Pres.; Edgar Oswald, Treas.; Joan Baker, Sec.

Baptisms: November 25th, Sharon Adrienne Geddes, Ronald Clarence Asp, William Leonard Pullam.

Weddings: November 22nd, Donald Hoyle and Rena Ruby Benz, both of Wetaskiwin; November 23rd, Almer Roy Johnston, Bowden, and Muriel Izard McNab, Wetaskiwin.

Burial: December 6th, Mrs. Marie Warren, R.R.1, Ponoka.

ST. MARY'S, PONOKA

Members of St. Mary's W.A. met at the home of Mrs. C. Wilson on November 10th to bid farewell to Mrs. J. Phillips, who expects to leave soon for New Norway where her husband is employed with the United Grain Growers. A presentation was made to the guest of honor at the close of the evening.

A solemn and impressive ceremony was held in our church on November 11th, when members of the Ladies' Auxiliary to the armed forces deposited their colors in the church for sale keeping.

Members of the organization attended in a body. The color party consisted of Mrs. H. Labrie, Miss Edith Peacock and Mrs. G. Algar. Colors were presented by Miss E. Peacock, and received by the Rev. W. T. Elkin. Suitable to the occasion was the address given by the rector. Remembrance Day, he pointed out, should bring to minds the hopes cherished by those who made the supreme sacrifice. These men died for something infinitely greater than themselves—for a better world than they had been privileged to know. Poppies in the vases and a poppy wreath on the altar were the only decorations.

The November W.A. meeting was held at the home of Mrs. MacLeod. Mrs. S. Jensen and Mrs. MacLeod were hostesses. Mrs. Gordon and Mrs. Paterson were appointed to take charge of the War Stamp Sale. Conveners were appointed for the various sections of the bazaar.

The bazaar, held on Saturday, November 17th, was very successful. President Mrs. C. H. Wilson was the convener. Mrs. W. Young was in charge of the tea. Mrs. T. Chandler, the fancy work; Mrs. J. Paterson, the tea table; Mrs. W. Justin, the home cooking, and Mrs. W. Jones the novelties.

On November 27th members of the Vestry and W.A. put on a whist drive in the Elk's hall, the proceeds to go to the Rectory Fund.

We are pleased to welcome back from overseas Pte. W. Griffiths, Pte. S. Wills, Cpl. G. Holmes, Staff-Sgt. G. Wilson and Staff-Sgt. A. Peacock.

December W.A. meeting was held at the home of Mrs. Peacock, with Mrs. Wilson and Mrs. Harris as hostesses. A donation was made to the Sunday School for Christmas treats. 1946 officers were elected—President, Mrs. C. W. Wilson; 1st Vice-Pres., Mrs. F. Stretch; 2nd Vice-Pres., Mrs. W. Young; Sec., Mrs. F. Harris; Treas., Mrs. E. Noden; Dorcas Sec., Mrs. B. Scott; Edu. Sec., Missionary Sec. and Prayer Partner, Mrs. Peacock.

Baptism: Robert William Thompson.

The Point of No Return

Continued from Page 15

life like a journey in an aeroplane. There is the flush of adventure as one journeys past that unmarked "point of no return." The point was no less real than if it had been marked by a pillar of stone. Never quite the same for any two planes, varying with their differences, with the seasons, the point was always a challenge. And we must go on, for to turn back means disaster.

We in our generation have reached "the point of no return" in almost every aspect of our life. In the last five years we have left behind a world to which we can never return, no matter how hard we

try, or how much we want to. There can be no returning to the diplomacies of 1914 and 1939, which produced two world wars. Our only hope is to make a safe landing in some new world of friendship and co-operation.

And there can be no returning to other fields of pre-war days. No longer will society be content to accept mass unemployment or poverty. Now we know that we are our brother's keeper, and his distress must always be ours.

BUT, WHETHER we land safely on the other side will depend upon how carefully we have plotted our course, what stars we will use as guides, who we will choose as our Pilot, the quality of our craft. There will be no safe landing with no plotted course; no safety in throwing to the winds the moral standards by which alone we live and fly; no security with a pilot other than Christ at the wheel. Only if our society is Christian can it hope to land in safety. If it is unchristian it will say, "Let us turn back," and once again it will crash in disaster.

"No man," said Jesus, "having put his hand to the plough, and looking back, is fit for the Kingdom of Heaven."

"Keep me from turning back!

My hand is on the plough, my faltering hand;

But all in front of me is untilled land,

The wilderness and solitary place,

The lonely desert with its interspace.

The handles of my plough with tears are wet,

The shares with rust are spoiled—
and yet, and yet—

My God! my God! Keep me from
turning back."

(Unidentified.)

Let us pray.

Forgive us, Lord, the sloth

That bids Thy purpose stay,

The self but half denied

That blocks Thy Kingdom's way.

Come, Lord of love and might,

Arouse Thy Church's zeal;

Accept our offered lives,

As in Thy sight we kneel.

Amen.

Norwood Sheet Metal Works

9568 - 111th Avenue

Phone 72385

Edmonton




10024 - 101st STREET
Near the Journal ~ EDMONTON

The Douglas Printing Co. Ltd.
PRINTERS
and
BOOKBINDERS
Phones 21563 and 26480
10060 104th St., Edmonton

Strathcona Hotel
Real Friendly Service
Rates—\$1.00 Per Day
Whyte Ave. at 103rd St., S. Side
Phone 32464

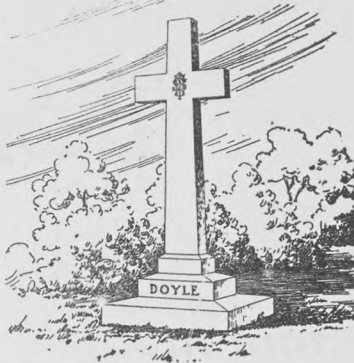
DRINK . . .



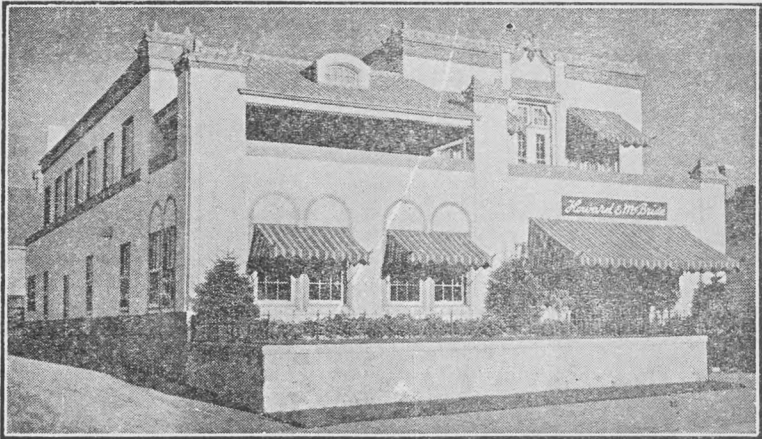
“VITA” MILK
Homogenized and Pastuerized
Easier to digest because of its uniformity—no separation of cream and milk take place.
EAT . . .
“ECD” Ice Cream and Dairy Butter—
“The Best by Taste and Test”

The Edmonton City Dairy Ltd.
Phone 25151

HIGH CLASS MILL WORK
We make in our factory any kind of church fitting, including Pulpits, Pews and Altars, in either Fir or Hardwood.
Estimates cheerfully furnished
W. H. Clark Lumber Co. Ltd.
109th Street Edmonton



We have been in business in the City of Edmonton for over 40 years. When you buy a monument you have to trust the monument dealer to be fair to you. Our long service to the public all over Western Canada, and the fact we sell more monuments than any other firm of this kind in Canada, proves that people trust us. We can please you!
The Alberta Granite Marble & Stone Co. Ltd.
10702 101st Street, Edmonton



AIR CONDITIONED, CONVENIENT, BEAUTIFUL AND APPROPRIATELY APPOINTED
Equipped to serve the most exacting Desirous of serving the humblest

Howard & McBride, Limited
FUNERAL DIRECTORS
Phone 25255

10045 109th Street

EDMONTON, ALBERTA

Hudson's Bay Company.

INCORPORATED 2nd MAY, 1670

EDMONTON, ALBERTA

Join the

Literary Guild Book Club

Through The BAY



We recommend
*Bedside Book of
Famous French Stories*
this month's selection of the
Literary Guild

"firm, round, and made by the
world's finest French authors."

—Bennett's Conf

Regular Retail Price \$3.95
BOOK CLUB MEMBER'S PRICE
only \$2.20

Membership is free—there are no fees or dues. All Guild Selections are \$2.20 each to Guild members, regardless of the regular retail price. You receive a free book on joining, and a bonus book with every four selections purchased.

Mail or Bring In This Coupon

To

HUDSON'S BAY COMPANY

Edmonton, Alberta

Please enroll me as a member of the Literary Guild Book Club. I am to receive each month, the Guild Magazine "Wings", and all other membership privileges. It is understood that I will purchase a minimum of four selections within the year at the member's price of only \$2.20 each. In consideration of this agreement you will send me at once, without charge, a copy of the title checked below. Also send me at \$2.20 any additional Guild selection I have checked. (Check titles desired.)

THE GAUNTLET
CAPTAIN FROM CASTILE
THE BLACK ROSE
LEAVE HER TO HEAVEN

SO WELL REMEMBERED
A STAR DANCED
GREEN DOLPHIN STREET
THREE O'CLOCK DINNER

Print Name.....

Address.....

Telephone Number..... City.....

Province..... Signature.....

Send to my account and charge.

Deliver C.O.D.

AN IDEAL GIFT FOR ALL YOUR FRIENDS FOR ALL THE YEAR